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least such part of them as might lead to a clear view of that necessary preliminary to an accurate knowledge of the 6th book, *a knowledge of ratios*.

As Mr Walker has turned his attention to the initiatory parts of the scientific course of the Under-graduates in the Dublin University, we trust he will not stop here. The remainder of the course equally needs his corrections and emendations, and from the specimens he has already afforded us of his manner of handling philosophical subjects, and from his general character for talents and erudition, we have every reason to augur most favourably from his interference. W.

Letters on the Subject of the Catholics, to my Brother Abraham, who lives in the country; by Peter Plymley, esq. the eleventh edition; London, printed for J. Budd, 1808; p. p. 175; price 5s. 6d. English.

THESE entertaining and interesting letters, come within our plan of noticing such works as more peculiarly relate to Irish affairs; for in them the witty and ingenious writer advocates with the combination of pointed railery and close argument, the cause of the emancipation of the Catholics of Ireland. Indeed we have never witnessed a closer union of wit and argument than in these letters:—for while we laugh, we are insensibly convinced. We think it augurs favourably of the encreasing liberality of the English public, that these letters have reached the eleventh edition; we must of course suppose they have passed through many hands, and we think they cannot fail to have made many converts to the cause of justice and sound policy.

In the first letter he ridicules the dangers to be dreaded from popery, and speaks of the attempt to make the

King's coronation oath a plea against further relaxation; here follows an extract on this subject, and also on the general tendency to persecution in former times:

"In 1778, the ministers said nothing about the royal conscience; in 1793 no conscience; in 1804 no conscience. The common feeling of humanity and justice then seem to have had their fullest influence upon the advisers of the crown: but in 1807—a year, I suppose, eminently fruitful in moral and religious scruples (as some years are fruitful in apples, some in hops)—it is contended by the well paid John Bowles, and by Mr. Percival (who tried to be well paid) that, that is now perjury which we had hitherto called policy and benevolence! Religious liberty has never made such a stride as under the reign of his present Majesty; nor is there any instance in the annals of our history, where so many infamous and damnable laws have been repealed, as those against the Catholics, which have been put an end to by him: and then, at the close of this useful policy, his advisers discover that the very measures of concession and indulgence, or (to use my own language) the measures of justice, which he has been pursuing through the whole of his reign, are contrary to the oath he takes at its commencement! I found in your letter the usual remark about fire, faggot, and bloody Mary. Are you aware, my dear priest, that there were as many persons put to death for religious opinions under the mild Elizabeth, as under the bloody Mary? The reign of the former was, to be sure, ten times as long; but I only mention the fact, merely to show you that something depends upon the age in which men live, as well as on their religious opinions. Three hundred years ago, men burnt and hanged each other for these opinions; time has softened Catholic as well as Protestant; they both required it; though each perceives only his own improvement, and is blind to that of the other. We are all the creatures of circumstances; I know not a kinder and better man than yourself; but you (if you had lived in those times) would certainly have roasted your Catholic: and I promise you if the first exciter of this religious mob,

mal, and thus can be proved, that if the number of terms be n , the ratio of the 1st is to that of the last, as $an-1$ to a^{n-1} , $n-1$ i.e. as those powers of the 1st and 2d terms of the progression whose exponents are the exponents of a in the last term.

To comprehend the above, it is only necessary for the pupil to be instructed in the Algebraical methods of multiplying, adding, dividing and subtracting.

had been as powerful then as he is now, you would soon have been elevated to the mitre. I do not go the length of saying, that the world has suffered as much from Protestant as from Catholic persecution; far from it: but you should remember, the Catholics had all the power, when the idea first started up in the world, that there could be two modes of faith, and that it was much more natural they should attempt to crush this diversity of opinion by great and cruel efforts, than that the Protestants should rage against those who differed from them, when the very basis of their system was complete freedom in all spiritual matters."

On the degradation suffered by Catholics, he thus remarks. "It is, in great part, that narrow and exclusive spirit which delights to keep the common blessings of sun, and air, and freedom from other human beings. "Your religion has always been degraded, you are in the dust, and I will take care you never rise again. I should enjoy less the possession of any earthly good, by every additional person to whom it was extended." You may not be aware of it yourself, most reverend Abraham, but you deny their freedom to the Catholics upon the same principle that Sarah, your wife, refuses to give the receipt for a ham or gooseberry dumplin: she values her receipts, not because they secure to her a certain flavour, but because they remind her that her neighbours want it:—a feeling, laughable in a priestess, shameful in a priest, venal when it with-holds the blessings of a ham, tyrannical and execrable when it narrows the boon of religious freedom."

It is painful to reflect that it is yet necessary to state the advantages of toleration; but late occurrences show that this is not yet an unnecessary task. Our author in a style of railery and sound argument peculiarly his own, adduces the instances of Scotland and Hungary to show the futility of persecution, and the advantages of toleration.

"If the great mass of the people, environed as they are on every side with Jenkinsons, Percevais, Melvilles, and other perils, were to pray for divine illuminations and aid, what more could Providence in its mercy do, than send them the example of Scotland?"

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For what length of years was it attempted to compel the Scotch to change their religion! Horse, foot, artillery, and armed prebendaries were sent out after the Presbyterian Parsons, and their congregations! The Percevais of those days called for blood: this call is never made in vain, and blood was shed; but to the astonishment and horror of the Percevais of those days, they could not introduce the book of common prayer, nor prevent that metaphysical people from going to Heaven *their* true way, instead of *our* true way. With a little oatmeal for food, and a little sulphur for friction, allaying cutaneous irritation with one hand, and holding his calvinistical creed in the other, Sawney ran away to his flinty hills, sung his psalm out of tune his own way, and listened to his sermon of two hours long, amid the rough and imposing melancholy of the tallest thistles. But Sawney brought up his unbreeched offspring in a cordial hatred of his oppressors; and Scotland was as much a part of the weakness of England then, as Ireland is at this moment. The true and only remedy was applied; the Scotch were suffered to worship God after their own tiresome manner, without pain, penalty, and privation. No lightnings descended from heaven; the country was not ruined; the world is not yet come to an end; the dignitaries, who foretold all these consequences, are utterly forgotten; and Scotland has ever since been an increasing source of strength to Great Britain. In the six hundredth year of our empire over Ireland, we are making laws to transport a man if he is found out of his house after eight o'clock at night. That this is necessary, I know too well; but tell me why is it necessary? It is not necessary in Greece, where the Turks are masters.

"It is impossible to think of the affairs of Ireland without being forcibly struck with the parallel of Hungary. Of her seven millions of inhabitants, one half were Protestants, Calvinists, and Lutherans, many of the Greek church, and many Jews: such was the state of their religious dissensions, that Mahomet had often been called into the aid of Calvin, and the crescent often glittered on the walls of Buda and of Presburg. At last, in 1791, during

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the most violent crisis of disturbance, a diet was called, and by a great majority of voices a decree was passed, which secured to all the contending sects the fullest, and freest exercise of religious worship, and education; ordained (let it be heard in Hampstead) that churches, and chapels should be erected for all on the most perfect equal terms, that the Protestants of both confessions should depend upon their spiritual superiors alone, liberated them from swearing by the usual oath, "the Holy Virgin Mary, the Saints, and chosen of God," and then the decree adds, "that public offices and honours, high or low, great or small, shall be given to natural-born Hungarians who deserve well of their country, and possess the other qualifications, let their religion be what it may." Such was the line of policy pursued in a diet consisting of four hundred members, in a state whose form of government approached nearer to our own than any other, having a Roman Catholic establishment of great wealth and power, and under the influence of one of the most bigotted Catholic courts in Europe. This measure has now the experience of eighteen years in its favour; it has undergone a trial of fourteen years of revolution such as the world never witnessed, and more than equal to a century less convulsed: what have been its effects? when the French advanced like a torrent, within a few days' march of Vienna, the Hungarians rose in a mass; they formed what they call the sacred insurrection to defend their Sovereign, their rights and liberties now common to all; and the apprehension of their approach dictated to the reluctant Bonaparte the immediate signature of the treaty of *Leoben*: the Romish hierarchy of Hungary exists in all its former splendour and opulence, never has the slightest attempt been made to diminish it; and those revolutionary principles, to which so large a portion of civilized Europe has been sacrificed, have here failed in making the smallest successful inroad.

"In talking of the impossibility of Catholic and Protestant living together with equal privilege under the same government, do you forget the Cantons of Switzerland? You might have seen there a Protestant congregation go-

ing into a church which had just been quitted by a Catholic congregation, and I will venture to say that the Swiss Catholics were more bigotted to their religion than any people in the whole world.—Did the kings of Prussia ever refuse to employ a Catholic? Would Frederick the Great have rejected an able man on this account? We have seen Prince Czartorinski, a Catholic secretary of state in Russia: in former times, a Greek patriarch and an apostolic vicar acted together in the most perfect harmony in Venice; and we have seen the Emperor of Germany in modern times entrusting the care of his person, and the command of his guard to a Protestant Prince, Ferdinand of Wirtemberg. But what are all these things to Mr. Perceval? He has looked at human nature from the top of Hampstead-hill, and has not a thought beyond the little sphere of his own vision. "The snail," say the Hindoos, "sees nothing but its own shell, and thinks it the grandest palace in the universe."

On the subject of retaining ancient prejudices, and dignifying them with the title of the *wisdom of our ancestors*, as if length of time could justify error, or that ancient errors were entitled to more respect than modern ones, hear our witty author.

"I have often thought, if the *wisdom of our ancestors* had excluded all persons with red hair from the house of commons, of the throes and convulsions it would occasion to restore them to their natural rights. What mobs and riots would it produce? To what infinite abuse and obloquy would the capillary patriot be exposed; what worm-wood would distil from Mr. Perceval; what froth would drop from Mr. Caning! how (I will not say *my*, but *our* Lord Hawkesbury, for he belongs to us all) how *our* Lord Hawkesbury, would work away about the hair of King William, and Lord Somers, and the authors of the great and glorious revolution! how Lord Eldon would appeal to the Deity, and his own virtues, and to the hair of his children: some would say that red-haired men were superstitious; some would prove they were Atheists; they would be petitioned against as the friends of slavery, and the advocates for revolt; in short, such a corrupter

of the heart and the understanding, is the spirit of persecution, that these unfortunate people (conspired against by their fellow-subjects of every complexion) if they did not emigrate to countries where hair of another colour was persecuted, would be driven to the falsehood of perukes, or the hypocrisy of the Tricosian fluid."

Many remarks occur in these letters on the bad policy of with-holding emancipation from our Catholic fellow subjects, and on the measures of our general policy, which we are tempted to give as further extracts.

"Out of sight, out of mind, seems to be a proverb which applies to enemies as well as friends. Because the French army are no longer seen from the cliffs of Dover; because the sound of cannon was no longer heard by the debauched London bathers on the Sussex coast; because the *Morning Post* no longer fixed the invasion sometimes for Monday, sometimes for Tuesday, sometimes (positively for the last time for invading) on Saturday; because all these causes of terror were suspended, you conceived the power of Bonaparte to be at an end, and were setting off for Paris, with Lord Hawkesbury, the conqueror: this is precisely the method in which the English have acted during the whole of the revolutionary war. If Austria or Prussia armed, Doctors of divinity immediately printed those passages out of Habbakkuk, in which the destruction of the Usurper by General Mack, and the Duke of Brunswick, are so clearly predicted. If Bonaparte halted, there was a mutiny or a dysentery. If any one of his Generals were eaten up by the light troops of Russia, and picked (as their manner is) to the bone, the sanguine spirit of this country displayed itself in all its glory."

"Our conduct to Ireland, during the whole of this war, has been that of a man who subscribes to hospitals, weeps at charity sermons, carries out broth and blankets to beggars, and then comes home and beats his wife and children. We had compassion for the victims of all other oppression and injustice, except our own. If Switzerland was threatened, away went a treasury clerk with a hundred thou-

sand pounds for Switzerland; large bags of money were kept constantly under sailing orders: upon the slightest demonstration towards Naples, down went Sir William Hamilton upon his knees, and begged for the love of St. Januarius they would help us off with a little money; all the arts of Machiavel were resorted to, to persuade Europe to borrow; troops were sent off in all directions to save the Catholic and Protestant world; the Pope himself was guarded by a regiment of English Dragoons; if the Grand Lama had been at hand, he would have had another; every Catholic clergyman who had the good fortune to be neither English or Irish, was immediately provided with lodging, soup, crucifix, missal, chapel beads, relics, and holy water; if Turks had landed, Turks would have received an order from the treasury for coffee, opium, korans, and seraglios. In the midst of all this fury of saving, and defending, this crusade for conscience and Christianity, there was an universal agreement among all descriptions of people to continue every species of internal persecution; to deny at home every just right that had been denied before; to pummel poor Dr. Abraham Rees and his Dissenters; and to treat the unhappy Catholics of Ireland as if their tongues were mute, their heels cloven, their nature brutal, and designedly subjected by Providence to their Orange Masters."

"I am so far from conceiving the legitimate strength of the crown would be diminished by these abolitions of civil incapacities in consequence of religious opinions, that my only objection to the increase of religious freedom is, that it would operate as a diminution of political freedom: the power of the crown is so overbearing at this period, that almost the only steady opposers of its fatal influence are men disgusted by religious intolerance. Our establishments are so enormous, and so utterly disproportioned to our population, that every second or third man you meet in society gains something from the public: my brother, the commissioner; my nephew the police justice; purveyor of small beer to the army in Ireland; clerk of the mouth; yeo-

man to the left hand; these are the obstacles which common sense, and justice have now to overcome."

"I detest Jacobinism, and if I am doomed to be a slave at all, I would rather be the slave of a King, than a Coblér. God save the King! you say, warms your heart like the sound of a trumpet. I cannot make use of so violent a metaphor; but I am delighted to hear it, when it is the cry of genuine affection; I am delighted to hear it, when they hail not only the individual man, but the outward and living sign of all English blessings. These are noble feelings, and the heart of every good man must go with them; but God save the King, in these times, too often means, God save my pension and my place; God give my sisters an allowance out of the privy purse; make me clerk of the irons; let me survey the meltings; let me live upon the fruits of other men's industry, and fatten upon the plunder of the public."*

It is now proper to quit making further extracts, though we could give many more, which we doubt not would entertain our readers, but we cannot resist the inclination to bring forward one more, on the subject of the expedition to Copenhagen. We have never viewed this transaction but with sorrow, and have many times sighed over the honour of our country, and the unblushing effrontery by which it was defended by many of our countrymen. This act has ranked us among the plunderers of Europe, and left us little room to exclaim against the encroachments of Bonaparte. Our hands are not sufficiently clean to appear against him in the court of conscience. We also lamented the departure in this instance from the *old morality*, because we feared the vindication of such political departure from rectitude, would imperceptibly injure the nice feelings of private morality, in the breast of individuals.

"Was there no other way of protecting Ireland but by bringing eternal shame on Great Britain, and by mak-

ing the earth a den of robbers? See what the men whom you have supplanted would have done. They would have rendered the invasion of Ireland impossible, by restoring to the Catholics their long lost rights; they would have acted in such a manner that the French would neither have wished for invasion, nor dared to attempt it; they would have increased the permanent strength of the country, while they preserved its reputation unsullied. Nothing of this kind your friends have done, because they are solemnly pledged to do nothing of this kind; because to tolerate all religions, and to equalize civil rights to all sects is to oppose some of the worst passions of our nature; to plunder and to oppress is to gratify them all. They wanted the huzzas of mobs, and they have for ever blasted the fame of England to obtain them. Were the fleets of Holland, France and Spain, destroyed by larceny? You resisted the power of one hundred and fifty sail of the line by sheer courage, and violated every principle of morals, from the dread of fifteen hulks, while the expedition itself cost you three times more than the value of the larcenous matter brought away. The French trample upon the laws of God and man, not for old cordage, but for kingdoms, and always take care to be well paid for their crimes. We contrive, under the present administration, to unite moral with intellectual deficiency, and to grow weaker and worse by the same action. If they had any evidence of the intended hostility of the Danes, why was it not produced? Why have the nations of Europe been allowed to feel an indignation against this country, beyond the reach of all subsequent information? Are these times, do you imagine, when we can trifle with a year of universal hatred, dally with the curses of Europe, and then regain a lost character at pleasure, by the parliamentary perspiration of the foreign secretary, or the solemn asseverations of the pecuniary Rose? Believe me, Abraham, it is not under such ministers as these that the dexterity of honest Englishmen will ever equal the dexterity of French knaves; it is not

* "God continue the war, that my son may rise in the army," is the loyal effusion of many a parent. CRITIC.

in their presence that the serpent of Moses will ever swallow up the serpents of the Magicians."

We take leave of this lively writer by recommending the perusal of the book to our readers, and we think our booksellers might find their interest in importing some copies of it. The writer is not blind to Catholic errors any more than to other errors. He is not so enamoured of his subject as to treat it like his mistress, whom he "loved not only in spite of her failings, but even for her very failings." But he shows the bad policy of withholding emancipation from our Catholic brethren, or attempting to coerce opinions by political disabilities. Let truth stand on its own foundation, without the props of human authority, or of human prejudices, which only disfigure the venerable structure. K.

A Letter addressed to the late Grand Jury of the county of Armagh, with some observations on the subject of Tithes and mode of collecting them; by a Killeavy weaver. 1808; Dublin, printed by John King. p. p. 16. price 10d.

THE assumed name of a Killeavy weaver is not appropriate, for we believe few weavers in this country are so well acquainted with the writings of Junius, Montesquieu, Blackstone, &c. as to quote familiarly from them. Passing by this inconsistency, let us examine the purport of the letter.

Our readers are already acquainted with the proceedings of the two last grand juries of the county of Armagh, on the subject of tithes, as referred to in our political retrospect, for December, written before we saw this pamphlet. This letter appears to have been written previous to the last assizes, and successfully combats the unfair attempt made to turn public attention from the subject of tithes, by recriminations about rents and county taxes; "the one," says the writer, "a heavy tax, laid on industry and agriculture, the tenth, not of the produce but of the profit of the farmer: to pay a clergy, who do not *always* perform their part of the compact, by doing what

they are paid for; the other (county tax) a fluctuating tax laid on the people by themselves for the good of the community at large; a taxation falling on the richer, and flowing immediately into the pockets of the poorer, eventually tending much to the civilization and improvement of the country, by facilitating communication, by public buildings, and by public institutions; a tax necessarily increased by a war, as far as relates to the support of the families of the militia; in short it is a tax hitherto paid without a murmur, and levied without oppression."

Although we are far from denying that jobbing exists in many instances in presentments of grand juries (indeed we know they often do exist, and that they bear hard on the poorer landholder) yet we are decidedly of the judgment, that the attempt to involve the subject of tithes with this extraneous matter, was merely to lead away from the investigation of the mode in which tithe had been collected in some parishes in that county, and as a departure from fair reasoning deserves reprobation.

The author pleads only for a change in the mode of the payment of tithes; he says, "they were the institutions of man, and have grown rank by the cultivation of man." They may still answer the purpose of their institution as to the support of the clergy, and become oppressive and intolerable to the people, in the mode of exaction; and when the people think they have become so, they have a right to ask redress in a constitutional manner; in that way they now complain, and in that way they now ask redress; and the people seldom complain without reason, and ought never to be heard without attention."

Several instances are adduced to show by what means ingenuity has been exerted to lay aside bargains for tithes, when they are supposed by the incumbent, to become disadvantageous to him, to which the writer adds, "The Bishops approve of, or at least are silent on, such occasions: they sit unmoved at such transactions."

The subject of tithes is of the highest importance to the welfare of this country. May it be often brought into